Memorial of the Rev. William C. Brownlee

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THEOLOGICAL SEMINARY

MEMORIAL

OF THE

REV. WILLIAM C. BROWNLEE, D. D.

PUBLISHED BY THE CONSISTORY OF THE COLLEGIATE REF. PROT.
DUTCH CHURCH OF THE CITY OF NEW-YORK.

J. J. Ennis, *Stationer and Printer,*
No. 24 Nassau-st., cor. Cedar, N. Y.

W. C. Brownlee

WILLIAM C. BROWNLEE,

FOURTH SON OF THE LAIRD OF TORFOOT,

BORN AT TORFOOT, LANARKSHIRE, IN SCOTLAND, IN 1783.

GRADUATED AT THE UNIVERSITY OF GLASGOW.

Licensed to Preach by the Presbytery of Stirling,

IN 1808.

REMOVED TO THE UNITED STATES, AND SETTLED AS PASTOR OF THE ASSOCIATE CHURCH, AT MOUNT PLEASANT, PA.

Called in 1813 to the Associate Scotch Church, in Philadelphia.

PASTOR OF THE PRESBYTERIAN CHURCH, IN BASKINGRIDGE, N. J., IN 1819.

RECEIVED THE DEGREE OF DOCTOR OF DIVINITY BY THE UNANIMOUS VOTE OF THE SENATE OF THE UNIVERSITY OF GLASGOW, DECEMBER 6, 1824.

Appointed Professor of Languages in Rutgers College, at New-Brunswick, N. J., in 1825.

INSTALLED COLLEAGUE PASTOR OF THE REFORMED PROTESTANT DUTCH CHURCH, IN THE CITY OF NEW-YORK, JUNE 18, 1826.

DIED FEBRUARY 10, 1860.

PROCEEDINGS

OF THE

CONSISTORY.

ACT OF THE CONSISTORY.

At a meeting of the Consistory of the Reformed Protestant Dutch Church of the City of New-York, held Feb. 11, 1860,

The President stated that Rev. William C. Brownlee, D. D., one of the Pastors of this Church, departed this life yesterday afternoon, and that Consistory had been convened for the purpose of making arrangements for the funeral.

It was then ordered, That a Committee of Five be appointed to confer with the family of deceased, and make and carry out suitable arrangements for the funeral in accordance with the wishes of the family. Messrs. Woodruff, Monroe, Wilkin, Calhoun, and W. Bogardus, were appointed the Committee.

It was resolved, That Rev. Dr. Vermilye be requested to prepare a minute, commemorative of Rev. Dr. Brownlee, to be inserted in the record of the proceedings of Consistory.

It was further ordered, That the Church masters be directed to drape our Churches in their discretion.

In view of the selection of ministers to officiate at the funeral, Rev. Dr. De Witt was added to the above Committee.

In Consistory, *February* 13, 1860.

The Committee appointed to make arrangements for the funeral of the Rev. William C. Brownlee, D. D., deceased, reported, that the funeral will take place on Tuesday, the 14th inst. That a brief exercise will be had at the late residence

of the deceased at half past one o'clock, and the public services will be performed in the Middle Church (at the corner of Fourth street and Lafayette Place) at two o'clock in the afternoon; and submitted the following resolutions for adoption:

Resolved, That this Consistory (the Ministers, Elders, and Deacons) attend the funeral as mourners, and wear the usual badge of mourning.

Resolved, That this Consistory, with the great Consistory, meet at the Consistory Chamber, at one o'clock on the day of the funeral, and proceed in a body to the house, and join in the procession.

Resolved, That the following minute in relation to the decease of their beloved and lamented Pastor (prepared by the Rev. Dr. Vermilye in compliance with the request of this Board), be approved and entered on the minutes of Consistory.*

Resolved, That such one of our Pastors, as may be agreed upon between them, be requested to prepare a funeral sermon in reference to the decease of Dr. Brownlee, and deliver it in the Middle Church.

Resolved, That a copy of these resolutions, and of the resolutions adopted on the 11th instant, be certified by the Clerk, and sent to the family of the deceased.

The above minute was read, and with the report and resolutions, was adopted.

In Consistory, *February* 14, 1860.

The Consistory convened at one o'clock for the purpose of attending the funeral of Rev. Dr. Brownlee. They then proceeded with some of the Great Consistory present, in a body, to the residence of the deceased. Here a prayer was offered, and the funeral procession was formed, and followed the body of the deceased to the Middle Church, where the funeral so-

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* *The substance of the paper being embodied and expanded in the biographical sketch contained in the sermon which follows, is here omitted.*

lemnities were held, consisting of an opening and closing prayer, singing of two hymns, and addresses by Rev. Drs. McCartee and Hutton. The funeral procession again formed, and proceeded to the Marble Cemetery, in Second street, where, in a vault belonging to Consistory, the body was deposited.

In Consistory, *March* 1, 1860.

Resolved, That the Rev. Dr. Vermilye be requested to furnish for publication his sermon, commemorative of our deceased Pastor, Rev. William C. Brownlee, D. D. And that the publication of the sermon, with such other matter as they shall deem proper, be committed to the Committee who had charge of the funeral ceremonies.

Extracts from the Minutes.

Geo. S. Stitt, *Clerk.*

ADDRESS

OF

REV. DR. McCARTEE.

ADDRESS OF REV. DR. McCARTEE.

When *God* speaks, *Man* should hearken and hear; and when the voice of a ministering servant of God is hushed in death, then God speaks, and all, especially those who bear the like office and sustain the like responsibilities, should listen to the call, "Think on these things."

God has his purpose to accomplish in all his works of creation, in all his ways of Providence, and in all his dispensations of grace. In all he designs to show forth his glory; and whether worlds are framed or dissolved, whether kingdoms flourish or fade, whether man live or die, God's will is to be obeyed, and his hand to be recognized.

In these manifestations of Himself, rising in importance and exceeding in glory, Providence transcends creation, and *grace* exceeds them both.

His instruments and agents receive their importance and their rank according to the place they occupy and the work they perform, until they rise to *Him*, "by whom he made the world, to whom he has subjected all things," and whom, in his crowning work of redemption, he has exhibited, as "the brightness of the Father's glory, and the express image of his Person."

By holding communion with God, especially in dispensations of solemn and urgent import like this, we may become better fitted for the closing scenes of our own earthly course, and for the house to which we are looking, and for the rest which God has promised to His people; to mingle in the throng of redeemed spirits, and to join in the song of praise and gratitude to him that loved us, and gave himself for us. In all God's works, and in all His words, and in all His dispensations, He has so framed them that men may realize that they have to deal with Him. And whenever, in the course of His Providence, men are disposed to wander from Him and forsake Him, He is in the habit of removing whatever has come between the soul and Himself. Of all the agencies and instrumentalities which he employs to effect His purposes, none have a more grand and glorious mission than those to whom He intrusts the duty of preaching the gospel. When God is pleased to call His instruments and agents to the work of building up His kingdom, and of gathering in the souls for whom Christ suffered and died, these instruments are not called to stand before men alone, but before the living God, and to be co-workers with Him. When God calls men of like passions with ourselves to preach the gospel of His Son, to stand between the living and the dead, and to plead with Him on behalf of men, and with men for their own sake, He lays deep and awful responsibility upon them, under which their souls might well tremble, were not the promise given, "My grace is sufficient for thee, and my strength perfect in weakness."

God does not lay on men these awful responsibilities, without conferring upon them, according to their need, the grace and strength whereby they may glorify Him, and be enabled to benefit their fellow-men. When a man is called to this

great and glorious work, it is the subject of interest in heaven, and it ought to be so on the earth also. And when he is pleased to take away such a one; to extinguish the light His own spirit had kindled in the sanctuary; to remove the watchman whom His own hand had placed on the walls of Zion; to hush the voice that loved to relate the story of redeeming love, and make the proffer of saving grace; well might both earth and heaven look with interest on the scene. Such a scene is before the present audience on this occasion.

We have come here to pay the last tribute of respect to one whom many of those present have known, and whom many of them have loved. Called of God in his early days to the gospel ministry, Dr. Brownlee came to the work richly furnished in intellect, and richly furnished in heart; richly furnished with the wisdom of the world, more richly and gloriously supplied with the wisdom from above to proclaim the unsearchable riches of the love of Christ to his fellow men. It is not the business of an introductory address to sketch the character of the man whom I so well knew and so truly loved, to whose voice I have loved to listen, because it proclaimed a pure and rich gospel, which, holding firmly, he preached strongly, energetically, and with his whole soul. It was easy to see that he was a man who loved his work, and who loved his Master. His natural firmness was aided by the power of a holy purpose to glorify God, even if it should lead him to suffering and martyrdom. Why is it that God in His Providence has taken away such a man? Simply, that those who have heard his proclamation of the truth, and his brethren in the ministry, may mark the way that he has gone, and be guided by his footsteps in the path to glory, honor, and immortality; that the saving power of *His* grace, who is in the brightness of the Father's glory, and the express image

of His person, may be impressed still more deeply on the hearts and consciences of those who suffer the bereavement.

What is the lesson to the brother ministers of the deceased, taught by the present scene? That they are to preach the Gospel of the Son of God, not to amuse their hearers, not to instruct them, even, in other things, but pre-eminently to set the one object before them of preaching Christ, that they may feel, with the Apostle Paul, that for them to live is Christ, and to die will be gain. An impressive warning to each minister of the gospel is conveyed by the present scene—and, indeed, to every occupant either of pew or pulpit—that they should embody in their hearts and lives the whole gospel, humbling as it is to the pride of man, and giving all glory to Christ. Day by day, and more and more, we should realize that it is the duty of Christian ministers, not only to preach, but to illustrate the gospel—to walk as Christ walked, to suffer as Christ also suffered, to sacrifice as He sacrificed, and to count all things but loss, so that they may win Christ for themselves, and proclaim him fully and truly to others. The best light that a Christian minister can throw on the gospel of the grace of God, is his own holy, devoted, and loving life. He should commend the gospel to the people of his charge by a clear and bright example, that they may follow him as he followed Christ. Thus they will illustrate the power and purity of the gospel of the grace of God. The minister of God stands between the powers of darkness on the one hand, and the great day on the other; and while, as a good soldier of the Cross, he battles for the truth, he must hold fast whereunto he has attained, that no man take his crown. He must unite precept and example, doctrine and duty. He must not only point, but lead the way to heaven. Travellers on the path need to be cheered, to be comforted by him, that they

may go on glorifying the Lord, and rejoicing in his salvation. For this purpose simply, ministers should live. "I determined," said Paul, "to know nothing among men, save Christ, and him crucified."

But, then, why do they die? If such their important work, why, in the Providence of God, should there come a dispensation like that which has deprived us of our beloved and lamented brother, which has laid him aside from the glorious work of the gospel ministry? Such a dispensation of Providence can have happened only because his work was done. Ministers of the gospel are immortal, until the last sermon is preached, until the last warning is given, until the last example is afforded to those around them, and then the work is accomplished, the warfare finished, and they enter into the rest that remains to the people of God. Yet, when they pass away, it is not forever and entirely. The angel who came with a message to the beloved apostle, and whom John was about to fall down and worship, told him, in reply, "I am of thy brethren the prophets." And though the deceased has entered the portals of another world, his example, which has been afforded during life, ought not to be without its lasting impression on those who knew him. Christ and him crucified has been the loved subject of his contemplations, and will now be forever the theme of his lips; for to the servants of God, Christ and his cross are all in heaven, as they were all on earth. And though the life of the deceased on earth is ended, the truths he has preached have sank deep into many hearts; the clear instructions, and the promises, warnings, and entreaties which he has declared from God's Word, remain behind. Long after the herald of the Cross is laid aside, and his frame has mouldered in the dust, the people who have heard the truth from his lips will retain the happy impression,

and the benefit will remain as long as immortality endures. Departing themselves, the ministers of God leave behind them the truth they have preached, the example they have set, in souls converted and sinners saved. This is the great source of encouragement and great joy to them, as John expressed his gladness to learn that his spiritual children walked in the truth. And then they die, because their work is done. They die, because God designs in the last solemn act, to make a deeper impression on the hearts of their hearers, of the fact that they themselves will also have to give an account to God.

The record has now been closed concerning Dr. Brownlee and this people. It has been closed concerning this people and many of the loved ministers of Jesus Christ, who have passed from the pulpit into their rest, closing the solemn and heavy responsibilities which they had sustained. My memory carries me back to the time when I heard the venerable patriarch, Livingston, proclaim the gospel of the grace of God in the city of New-York, to the people of the Reformed Dutch Church. I remember also, the time when was to be heard Lynn's burning eloquence, Abeel's clear, practical, loving instructions, well calculated to win souls to Christ. And I can trace the ardent Brodhead, the ardent, loving Brodhead, the youthful Strong, the blessed Knox, my own brother in early days, in the faith and hope of the Gospel, with whom my intercourse was very sweet, in preaching the Gospel and holding communion on matters regarding our position and the affairs of our people. Dr. Brownlee preached the Gospel fully and fearlessly, with all its richness, all its tenderness, but with all its point. He felt its power; he loved its preciousness, and therefore preached it in its fullness. Salvation by grace, through faith, without the deeds of law, was his great theme. All that touched the honor of the Saviour woke up all the energy of his spirit. Because he loved the

gospel so dearly, he defended it so vehemently. So earnest and fearless was he in the great work, that none could hear without realizing how deeply he felt its truth and importance. In controversy, few could afford to meet him ; in private life none was more humble, loving and gentle, casting the pure influences of the Gospel over the domestic circle, and carrying a loving heart into the social circles in which he mingled. In a word, he was a Luther in public, a Melancthon in private life. If stern to those who attacked the Master and detracted from the glory of his name, Dr. Brownlee was ever tender and kind to those who sought his direction in the kingdom and grace of God. High, indeed, was the estimate formed of his character by one competent to judge (the late Dr. Knox), in his own language :

" Fairness demands, from one who has known him long and well, to testify to the liberal gifts with which his mind was originally endowed, and the sedulous culture by which these gifts were improved and turned to the best account. Stored with knowledge ; familiar with almost every department of learning ; he possessed a ready faculty in bringing his enlarged resources to bear on matters of practical utility with great effect.

" A pioneer in the Catholic controversy, he was mainly instrumental in rousing the attention of the community to a system then regarded by him, and now regarded by many, as fraught with danger to our cherished liberties.

" In this cause his zeal was ardent, his courage indomitable, his efforts unwearied, and his ability and eloquence admitted by all. His sermons and lectures were, from year to year, listened to by eager crowds. In the fulness and ripeness of his powers, and in the zenith of his fame, he was stricken down by paralysis, in September, 1843."

Yet it came with its lesson. It can be more than conjectured why he was the subject of so afflicting a Providential dispensation. God would have his people know and remember that it is not the learning, nor the eloquence, nor even the piety of the minister to which a church should trust, but only to the *living God*, who could dispense with the services of any of his instruments and agents. By taking away the strong ones, God had shown that He needed not the help of their strength. His dispensations of providence show how he is able to make perfect the strength of the weakest, and how fully He can spare the labors of the strongest. By reflecting on these dispensations, the people of God will be led from the stream to the fountain, that they may put their trust in God, and not in man.

To both ministers and people, the present scene is an exhortation to work for God while it is yet day, with all their heart, mind and strength. Of how many in this congregation may it be testified that they have never received in their hearts the message of the grace of God which the deceased has delivered! I thank God that there is reason to believe that the proclamation of saving grace made by the deceased has not been in vain, and that his crown of glory is studded with many jewels, of souls whom he has been instrumental in bringing to the knowledge of the truth. Many to whom he has proclaimed the unsearchable riches of the grace of God are, doubtless, now with their deceased pastor, swelling the anthem sung by the ransomed of the Lord, in the blessed place whence sorrow and sighing have flown away. Happy, indeed, are those who have fought the good fight, finished their course, and kept their faith! There is no room for regret that the deceased has ceased from his labors and that his works do follow him. Blessed are the dead that die in the Lord; but blessed most of all are they

who, having turned many to righteousness, shall shine as stars in the kingdom of God.

Especially is the present occasion adapted to be a solemn warning to all whose hoary hairs and trembling steps should warn them that they are already on the brink of the grave. The old should not grow weary in well-doing, nor relax in their service to the Lord. Let not the wayworn traveller repine at the toilsomeness of the way, now that he has drawn so near to its conclusion. The glorious object of their journey is before them, and God Himself is their head, uttering for their encouragement the cheering promise, "Be thou faithful unto death, and I will give thee a crown of life." Therefore let every servant of the Lord, admonished by this scene of the nearness of his reward, gird up his loins, be strong, and let all quit themselves like men. In all probability many of you have hard work yet to do in the church below, and much difficulty to encounter; but greater is He that is with you than those who are against you. Let the spirit of Christ, the spirit of prayer, dwell more than ever in your hearts. You will find that the secret of a successful devotion to Christ's service in the ministry, the way to secure and train up souls in the Redeemer's Kingdom, is to frequent incessantly the throne of grace. And let all, pastors and people, remember that the time is short—"He that shall come, will come, and will not tarry." Ministers may die, but the great High Priest still lives. Assistant shepherds may be taken away, but the Great Shepherd and Bishop of souls still has an eye upon his people, and an arm to succor them. The promise of the Lord is to one and all, as faithful now as ever in the past: "Be thou faithful unto death, and I will give thee a crown of life."

ADDRESS

OF

REV. DR. HUTTON.

ADDRESS OF REV. DR. HUTTON.

A bold and fearless champion for truth and orthodoxy sleeps to-day in his narrow mansion. The eloquent voice we shall never hear again on earth. The kind and affectionate hand we shall never again grasp here below. Death has removed another minister—another of the pastors of this church. We, dear friends, have gathered in the house of God to pay to him our last tribute of respect, and to lay to heart the lessons which his death teaches. It is about two years since we assembled in this same place for a similar object. We found this house draped, as it is now, in mourning. Yet were our feelings very different. Then we mourned a minister, a pastor, a friend, struck down in a moment, in the midst of his labors. The solemn tones of his voice were still ringing around these walls. We were startled, we were overwhelmed, by the suddenness of the blow. To-day it is different. The pastor, the friend, the minister, lies low, now as then. But death came to him more slowly—not indeed less sadly. He laid his skeleton hand upon him years ago, and bade us mark how gradually he could close his inflexible fingers. We can hardly recall the tones of his voice—we who were once most familiar with him ; and I doubt if there are not many of those who are gathered here to-day in this house, who never heard that voice. For upwards of sixteen years it has been hushed and still in

the house of God. But, let death come as he will, he always utters lessons of wisdom to the survivors. So far as our departed friend is concerned personally, we have no regrets to utter to-day. He sleeps, we believe, in Jesus. Blessed sleep, indeed! Who would wake him? He is with Jesus. We have no regrets for him personally. He has been spared, also, to a good old age—passed beyond the three score years and ten. No! We have no regrets for him personally; for he is now at home—home with Jesus. Who would call him back? His loving Master had doubtless prepared him for the event, for He has caused him to undergo a very unusual discipline. For years He has closed his public ministry—shut him up, as it were, in his room, did not allow him to raise his voice for Him as he loved to do. Oh! this must have been a very severe trial to a minister of the Lord Jesus, who loved his Master and the souls of men. Who can tell how great that trial? Who will attempt to describe the world of sad, busy thought and feeling of the silent minister? The blow which struck him down did not entirely destroy his mental powers; they in a measure returned. His memory, I am told, was unimpaired, and he was the constant source of joy and comfort to the group which gathered around him in the family circle. How trying, then, to his spirit, to feel that his feeble physical powers would no longer enable him to utter the words which his heart prompted—to know that that beloved Master who once bade him speak for him (and oh! how gladly he obeyed the voice!), that that same Master bade him now keep silence!

To all his pleadings that the Master would allow him to proclaim again his name, the reply was, "My grace shall be sufficient for thee." Oh! the lessons of love taught in the retired chamber of our departed father and brother! Oh! the heartfelt prayers we may suppose there uttered—the appeal with all his

heart, "Blessed Master, restore me to usefulness, or take me to thyself." Who shall attempt to describe it? Yet not comfortless, we know, was that retirement, for "Jesus was there." The reflection on the mercies which that Master had ever shown him—placing him, in His own kind Providence, in the ministry, enabling him to continue so long there, and to rejoice in having so many seals to his ministry—and then, when his God had chosen to lay him aside, how must his heart have been affected by that mercy which made him the pastor of perhaps the only church in our bounds who could and kindly did take care of him in his sickness and in his sufferings—the sermons which he was allowed to preach in former years, the writings to which memory would refer—all his labors on behalf of his Lord and Master. Oh! when we look at his life, when that life was an active one, with how many sweet reflections was his soul comforted!

And what a trial also was it, and yet how mingled with comfort, to come from time to time to this house of God. Oh! methinks as he entered here, and as he felt, I cannot go into that pulpit; my Master has told me not to enter there! and yet, here is my people. And as his eye fell upon one and another who remain still unconverted and careless, indifferent to their soul's eternal interest, as the good pastor felt, Oh! I can do no more for them, I can no more tell them of Jesus—how must his heart have been pained! And often from his seat, when a brother proclaimed the words of eternal life, must his heart have gone up in prayer for you, dear friends around me, upon whose heads grey hairs must now be gathering, if he saw any to whom he ministered, who had not yet given their heart to Christ. Oh! let the memory of his entreaties, the thought of his prayers, and the speaking of the silent minister to-day, produce the effect which his heart desired, and lead you to Je-

sus. But then he enjoyed, I said, also, comfort here; and it is a comfort not often granted to the minister of the Word. He could sit down and listen to the message from his Master. He could join with the people in the song of redeeming love, and thus be led to anticipate the happy period when, with his flock, he and all his colleagues, saved by Divine grace, should join together in the songs of redeeming love, in the brighter and better world. And yet, though he could not speak to us, dear friends, what a powerful sermon did the silent pastor utter to us all! *To his people*, that slow sad step up the aisle, that hushed voice—what a reminder of duty! How calculated to impress the thought and sense of personal responsibility! Yes, it ought to have been so to every member of this church and congregation. There was, each time their eye fell upon their silent pastor—there was a sermon as powerful, just from that vision, as there dropped in the words of him who addressed you from this place.

To his colleagues, and the ministry in his day, how loud the lesson—how powerful the sermon which our father and our brother preached to us! Oh! what preacher of us all ever saw him without having our hearts filled with gratitude to our God that we, too, were not laid aside—that whilst he was so, we were enabled still to proclaim the unsearchable riches of Christ. What a warning, too, was there in the vision, the simple sight of the silent minister! How did it bid us labor with all our might in the great work which had been committed to us, bidding us remember that the grave was approaching, wherein there was no work, nor device, nor knowledge, nor wisdom. What a lesson, too, did he preach to us, in the mere vision of the silent minister, of the personal insignificance of each one of us to the cause of our divine Lord and Master!

We thought once we could not do without him. Oh! now

suddenly did God teach us that the Church of Christ will succeed, will go on; and that the noblest and the best of her ministers are but the honored instruments which Jesus uses; and that, it becomes us to say, thanks be unto thee, O Redeemer! that we are permitted to take on us thy name, and to seek to win souls as the trophies of thy grace! Christian brethren, ministers of the gospel, let us learn the lesson which the silent preacher uttered. He gives power and tone to all these lessons to us to-day. That voice is hushed forever, that form is shrouded forever from our sight; but the silent preacher preaches still to each one of us.

A DISCOURSE,

COMMEMORATIVE OF THE

REV. WILLIAM C. BROWNLEE, D. D.,

DELIVERED IN THE

MIDDLE DUTCH CHURCH, LAFAYETTE PLACE,

On the Evening of Sabbath, Feb. 19th, 1860.

BY

THOMAS E. VERMILYE, D. D., LL. D

ONE OF THE MINISTERS OF THE CHURCH.

SERMON.

"*For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore, comfort one another with these words.*"—1 THESSALONIANS, iv. 16, 17, 18.

THERE are several distinct lines of argument by which to illustrate, in different relations, the nature and excellence of the gospel. Thus we may regard it simply as a system of moral teachings, and, in relation to our present interests alone it may be shown to be far superior to all the systems of ethics, or of philosophy that have ever prevailed among men. It gives the most exalted conceptions of the Deity, and of His moral government, which must be the basis of all pure morality, as well as of all religion; it inculcates the noblest principles of conduct, and enforces them by the most efficacious motives; and it is clearly adapted, in its whole influence, to reform and dignify individual character, to purify domestic life, to elevate the social state,

and pour a tide of joy among the habitations of men.

But real and transcendent as are its claims in these respects, our thoughts fall far below its true majesty, if they are confined to this earthly side of the subject. It is the grand error of very much that is called philosophy, and of many religionists, to regard man, and to estimate religion, in their worldly relations mainly or alone. The thinking mind of our age is largely imbued with this spirit, which makes philosophy unreligious, and religion mere philanthropy: which is so benevolently occupied with man, as almost to forget that there is a God:—with the body and its convenient lodgment, as scarce to think of the soul:—with human associations and improvement as to aspire, with but little fervor, after things spiritual and holy:—with time and earth, until the judgment of the great day, and the eternal habitation of the spirit are lost quite out of sight.

The gospel has a far wider range and a more sublime office. It is a religion more than a morality. Its province is to bind back the soul to God and fill it with thoughts of its immortality. Although it means to accomplish the ends at which these philosophic religionists profess to aim, it treats them still as subordinate, and it most effectually promotes them by linking them

with man's higher nature and destiny. It tells him he is accountable hereafter, and makes provision for his redemption as a sinner, and just where reason fails it becomes our prophet. It turns its strong light over the dark chasm that divides time from eternity, and shows scenes of transcendant interest and significancy in which we are to bear a part. It quells our passions and restrains our sins by the terrors of a judgment to come. It secures our pardon by the blood of the atonement. It wakes repentant sorrow, and holy love, and an obedient temper by the constraining power of the love of Jesus. And it gives courage in duty, submission under trials, and sweet consolation in bereavement, by contrasting the light afflictions of this present moment with an exceeding and eternal weight of glory: with the meetings and greetings and everlasting union in a better world. Its bow of promise paints its most beautiful hues upon the darkest cloud, and casts its span from earth to heaven.

The Apostle presents this view of the gospel in the context. He wishes to comfort the early Christians under the loss of friends, and he does it by a remarkable description of the resurrection scene. The coming of the Son of Man, the rising of the saints from their graves, the change wrought upon those who shall be alive when that

notable day shall come, and the grand procession of the quick and dead, under the Captain of their salvation, to the rest on high, are the features of this wonderful picture.

As a mere theory this short passage is more sublime, and for the purpose of imparting light and comfort to the sorrowful heart, it is worth more than all the speculations and reasonings of men on the same subject in all places, through all ages of time.

Let us attempt to analyze it, and draw forth the several points it presents to our contemplations.

First.—We notice the certainty and the mode of Christ's second coming. This doctrine stands out with great prominence upon the inspired page. It is represented as an appropriate and, indeed, a necessary manifestation to consummate the eternal purposes of God, and give a fit close to the mediatorial scheme. But as the fact itself, and the attendant circumstances, are purely matters of revelation, we are to look to that alone as the source of our knowledge or opinions, and its simple assertions in regard to the whole subject of the last day are to be taken as the legitimate and all sufficient testimony.

Allusion, then, is more than once made to it in the Old Testament, but it was frequently and distinctly promised by our Lord to His disciples in

the New. "If I go away, I will come again and receive you to myself." "The Son of Man shall come in the glory of His Father, with His angels." "And then shall appear the sign of the Son of Man in the heavens: and then shall all the tribes of the earth mourn: and they shall see the Son of Man coming in the clouds of heaven with power and great glory." The assurance is repeated by the Apostles in a great variety of connexions. On the Mount of Ascension it was boldly declared to the awe-stricken multitude, in most emphatic words. "This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." And in the text, "the Lord himself shall descend from heaven." Now these and kindred passages teach us several truths in relation to this subject. As, that heaven, far distant as it would seem from the atmosphere of our earth, is yet *a place*, which such a body as Jesus took with him from earth, the pattern of the resurrection body, can inhabit. Also, that from that place Christ shall transfer himself to earth in person: "The Lord Himself shall descend." Once before he was personally in our world, the babe of Bethlehem, the Man of Sorrows, to make propitiation for sin. But since He rose from Olivet, no mortal eye has rested upon that glorious form. He has not, indeed, lost interest in His media-

torial office, nor forgotten His ransomed ones in this remote region, this speck amidst the assemblage of worlds. But He now chooses to carry on His work by subordinate instrumentality: sometimes by special agents raised up in emergencies of His providence for deeds of special significance; but ordinarily by His regular ministers and the appointed means of grace. But then these means will have accomplished their purpose and will have come to an end. He will delegate none of His ministering servants, nor mighty angels, to stand in His place. But attended by the heavenly hosts, the Captain of our salvation shall himself descend to close the scene of time and earth, and bring His children home to glory. Again, it will be a visible appearance. "They shall *see* the Son of Man coming in the clouds." An objection at once occurs to the mind, that should the Lord appear on any particular part of the globe He could not be seen by all its inhabitants, but only by a very small number at the same time. But it is not said He shall come upon the earth, but that the saints shall be gathered to Him in the air. Nor is it affirmed that all shall behold Him at the same instant of time. It is not improbable that this spectacle may appear successively to the different tribes of men, as the earth revolves on its axis: that the raising of the dead, and the process of judgment, whatever it may be, then to succeed,

and the preparation of the saints for their ascent, in proper order, to the air, may occupy some considerable space of time. But however this may be, and we are left very much to conjecture in regard to these particulars, it is positively said that "every eye shall see Him," and that "all kindreds of the earth shall wail because of Him." Again, it will be sudden and unexpected; "at an hour when ye think not," saith the Scripture. From the description given by the Saviour, we may also conclude that it will be at midnight, "when mankind are wrapped in sleep." And it will be ushered in with the pomp of a mighty retinue of angels, and accompanying splendor of circumstances to give grandeur and impressiveness to the scene. At that period the business and pleasure of life will go on just as it always had done. Men will eat and drink, and marry and be given in marriage, and buy and sell and get gain. They will also resign themselves on that night to sleep, in full confidence that the nightly firmament will roll away its myriads of stars, and that the sun, which for thousands of years has never varied its course, nor withheld the dawn, will bring in a new morning. But suddenly the watchman beholds a strange sight! Far off in the fields of space, unusual light appears. It hastens toward the earth, and as it comes, "the sign of the Son of Man" glares out from the dark back ground. What

is it? Is it a vast radiant cross—the instrument of His sufferings, now turned into the standard of victory, that all may recognize the meaning of the prodigy? The vision halts in the air, and there Jesus, once the Man of Sorrows, now the King and Judge, takes his place: the attendant angels wheel their mighty squadrons into line to grace His coming—from the innumerable throng goes up "a shout," as when an army rushes to conquest—the voice of the archangel leader and the trump of God peal through the expanse, and that night is turned into "such a day as earth saw never."

These particulars may, in some degree, be figurative. But since the figures must have some likeness to the reality, they teach, that as the Saviour's whole work on earth was a matter of deep interest among the heavenly hosts, so will its consummation be at His final appearance. Naturally, we may conclude it will be glorious, jubilant, on the part of the angels in heaven.

And now the promise of Christ's coming is redeemed. Through the cycles of intervening ages His suffering Church longed and prayed for it. From the stake, from the deep dungeon, from the caves and dens of the earth, whither persecution had driven them, went up the bitter cry, "How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the

earth." And infidels mocked the long delay and scoffed the faith of saints, saying, "Where is the promise of His coming?" And He seemed not to regard their complaints, nor did He send deliverance: and disappointment and woe sometimes awakened fearful doubts; "Hath God forgotten to be gracious?" Is this Bible true? Is there "a God that judgeth in the earth?" Yet He was faithful that had promised, although His plan must be developed in its appointed order. And now the days of man on earth have run their course—the full scheme is accomplished—the set time has come, and there, at last, He is. The consummation, the destined end of all things, is at hand; "lift up your heads ye saints and sing, for your redemption draweth nigh."

II. Let us notice what takes place on the earth. With this final appearing of Christ, the Apostle tells us, shall be connected the immediate resurrection of the saintly dead and their entrance into the promised rest, a state of perfect and unending blessedness. Now this doctrine of a corporeal resurrection, like that of the second coming of the Saviour, is one of revelation entirely. A future, or rather a continued life of the spirit after death, was not, indeed, excluded from the philosophical conjectures, we can hardly say the faith, of enlightened heathen. It seemed not unreasonable

that that fine essence which eluded all observation, but as the seat of thought and feeling and vitality gave activity to the body, while it was evidently a thing distinct from mere matter; which was noble and somewhat divine in gifts and operations, should escape the wreck of its earthly prison, nor perish with the frail body it had ceased to animate. This reasoning seemed to be confirmed by many striking analogies in the natural world. And surely the deep-set instincts and desires of every human being must corroborate the hope that it would be so. But after all it was a deduction of mere feeling, or of human judgment proverbially fallible; it was but conjecture and doubt; it could possess no binding authority even as a logical or moral demonstration; while the resurrection *of the body* and its future endless life, seemed to be contradicted by the very senses and to be impossible. The nearest resemblance to this idea may be detected, perhaps, in the practice common among the Egyptians and some other people, of embalming the bodies of the dead, under the notion, it is said, that after many thousand years the spirit would return to its former habitation. But that was very different from the resurrection of a decayed body out of the earth with which it had mingled for ages in indiscriminate mixture; and such as it was, it was, no doubt, the obscure remains of a primeval revelation.

Yet this remarkable idea, so discordant from all natural belief, is made a cardinal doctrine of the New Testament. The body that, with sad rites, we lay away to moulder in the earth as long as time shall last, shall be brought up again from its earthly bed when time and earth shall be no more. The body, as well as the spirit, shall be immortal; "no more to see corruption;" and each shall become to the other the vehicle of pure and perfect bliss, or of woe intense and interminable. This wonderful doctrine the Bible establishes, not by a process of argument, but on the divine authority, and commends it not to our speculations, but commands for it our faith in Him who is true and mighty. It was the faith of Old Testament saints. "I know," saith Job, "that my Redeemer liveth, and that He shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God." Thus also Isaiah declares, "thy dead men shall live: together with my dead body shall they arise."

In the New Testament the doctrine is so frequently and variously exhibited, and is so interwoven with the very texture of its system of teaching, with the life, mission and character of Jesus Christ, and the truth of His doctrine, that it cannot be removed without the destruction of the entire fabric. It is the vital

power of the whole scheme. "If the dead rise not, then is not Christ risen, and if Christ be not risen, then is our preaching vain and your faith is also vain." The difficulty is not, therefore, in the want, but in the selection of proofs. Paul tells the believers: "He that raised up Christ from the dead shall also quicken your mortal bodies." Again: "We look for the Saviour, the Lord Jesus Christ, who shall change our vile bodies that they may be fashioned like unto His glorious body, according to the working whereby he is able even to subdue all things unto Himself." Almost the entire 15th chapter of 1 Corinthians is occupied with this subject, and its aim is to demonstrate the corporeal resurrection of those who die. Paul says, "It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body." The resurrection of Christ is also urged as a positive proof, as well as the pattern of our resurrection. It shows that a dead body may be raised to life, and in connexion with a distinct promise, and by virtue of divine energy, we may know that "He who raised up Christ from the dead shall also quicken our mortal bodies." The time when these things shall come to pass will be the end of the world, i. e., the close of the existing order of things, and the purpose will be a final judgment of all who

have lived on the earth. Each shall be judged "according to the deeds done in the body," and to each shall be assigned his place of happiness or misery throughout eternity. Such an end is surely in perfect congruity with a system of moral government over intelligent beings; and so, likewise, is there a marked congruity in the arrangement by which the entire person, body as well as spirit, shall suffer or enjoy for the deeds in which the body, as well as the spirit, was a sharer. If it be objected, that as changes take place in the substance of the body during life, and as our theory supposes that greater changes will take place at the resurrection, therefore, the same person will not suffer or enjoy; we may reply, that the same objection will prove the same man not to be the same throughout life, despite of his conscious identity; and that the righteous man, or the sinner of any past time, cannot now be rewarded or punished for the acts then done in possibly another body. So that the objection lies not simply against a future resurrection, but is equally valid in regard to different periods of the present life, and proving too much, it proves nothing.

Admitting, however, the scriptural doctrine of a resurrection, the inquisitive mind will still ask, "with what body do they come?" And truly many and great difficulties environ the subject. These arise in part from an attempt to press our inquiries into a region where our senses and ex-

perience can afford us no aid, and to elucidate the subject by supposed analogies that have really no application to the case; and partly, perhaps, from uncertainty as to the precise meaning of that sameness of which we speak. It has been well observed, "If it be asked, whether the same atoms of matter which belong to our present bodies will constitute the resurrection body, both reason and scripture answer, No! The mass of matter which has at different times belonged to one body would form many." Besides, Paul tells us that "flesh and blood cannot inherit the kingdom of God." Again, that body will not possess the same constitution and qualities, for it will not require nourishment like these, nor be subject to pain and disease, and decay, but be endowed with the properties of self-sustained immortal vigor and inherent life. And the apostle says that the bodies of those saints who shall be alive at Christ's coming must be "changed," to fit them for heaven. Some have imagined a sort of original and unchangeable basis, or germ, out of which the new body is to spring as the vegetable from its seed. But there would then be no resurrection from death, but growth of a new body from a secret living principle: not the resurrection of our body in any proper sense, for a mere germ would not be our body: it would, in fact, be rather a creation than a resurrection. Dismissing these questions

and theories, however, which are nugatory, and can never be answered in this world, we may still have some satisfaction from the Scriptures. It shall be the same body, in such a sense, that each shall feel and say, just as much as now —this is my own body. It shall be recognizable and known by others as the same. It will be incorruptible and immortal. The resurrection bodies of believers, also, shall be infinitely beautiful, "fashioned like unto Christ's glorious body." For the fleshly, it shall be a spiritual body, meaning, probably, that its powers of life, its organs of perception, and activity, and enjoyment, shall vastly surpass those with which we are now endowed, so as very much to resemble attributes of mind, and fit them to become the vehicles by which all the operations of the spirit within shall be promptly, accurately, and perfectly expressed.

The process by which saints are thus to be endowed and adorned, is to take place at Christ's coming. Then Paul says, "the dead in Christ shall rise." And to correct an opinion which some might form, that the living believers would have some advantage at that day, in seeing their Lord and rising to meet him first, he says, "the dead in Christ shall rise first." This is to be the very first movement. The original word in this passage denotes not the act

of rising; but it is that word which properly signifies to stand up again, and means conscious, active existence beyond the grave. The buried dead shall stand up with the living on the earth.

Immediately, then, upon the appearing of the Son of Man, the earth shall heave, every graveyard shall release its trust, and the sea give up the dead that are in it; and myriads of those who have been sleeping in Jesus shall start to life again, at the instant their souls being reunited, each to its own body, clothed with immortal youth and beauty, and inconceivable vigor, and so equipped for heaven. Those too, who are alive, shall "in a moment, in the twinkling of an eye, be changed," from corruptible into the same resurrection body; and all the Lord's ransomed ones, of every age and lineage and clime, shall stand together on the earth, a noble army. They shall recognize "the sign of the Son of Man;" and a shout responsive to that shout of angels with which the Lord descended, shall go up to the vault of heaven, and echo through the distant regions of space. The judgment scene shall be enacted, and then they rise by the inherent energy of their new bodies, or by the power of Christ, drawn up, not in *the* clouds, but *on* clouds, or else, more properly, perhaps, in clusters, to meet, or as the language implies, to be introduced to their

Lord in the air, and so to be forever with the Lord. What a meeting! What a greeting! Death can have no more dominion over them. Their days of mourning are ended. They shall nevermore be separated from their Saviour. They will pass on to heaven, God's habitation of holiness, to know no more of sins, nor fears, nor pains—to spend eternity in the company of the redeemed, amidst the splendors of the throne. It is observable that almost all these vivid descriptions of that scene are mainly confined to the righteous. As if the writer would not mar his picture by a repulsive image, nothing is said of the condition of the wicked. Yet, lest there should be misconception in relation to them, we are told in other places that they, too, shall rise—but "to shame and everlasting contempt." Their bodies shall not be transformed and made like unto Christ's glorious body, but will probably be the fleshly body, carnal and corrupt—fit to express all that is hideous and vile in character, and immortal to bear all that is awful in suffering. Nor shall they be "caught up to meet the Lord in the air;" but here they shall be judged and sentenced. Possibly, this very distinction between the bodies of the saved and the lost shall be Christ's judicial fiat, by which the final award to each shall become visible and intelligible; and on this earth, which is to be enveloped in fire,

it may be they will remain, or be driven into some hell within its bowels, there to wear out an eternity of woe. Oh! what a contrast in every respect will take place among the risen myriads! What terror will seize the wicked when they shall wake out of their graves to confront the Judge! What amazement and anguish, when they behold their very bodies, perhaps, marked with the lineaments of perdition, while the saints are clothed with resplendent forms of angelic loveliness! What despair when the separation begins, and the ransomed, perhaps their own friends and loved ones of earth, ascend with songs and everlasting joys, and disappear forever!

III. Another reflection suggested by the text is, that there will be A GLORIOUS REUNION OF SAINTS AND OF ALL HOLY BEINGS AT THE END OF THE PRESENT DISPENSATION. All the redeemed of Adam's race, both the quick and the dead, for the first time, shall come together on the earth. In the air they unite with the angels who attend Christ's coming; and as they pass away to heaven, it is probable they will be joined by other ranks of holy beings, and begin a fellowship which will last through eternity. All will follow the same leader, submit to the same sceptre, and form henceforth but one community, through which one spirit of loyalty to their King and affection for each other shall

flow. All shall be perfectly holy, and therefore happy. Among the redeemed no unregulated passions — no impatience, nor wrath, nor envyings, nor jealousies, nor hatred—no separate and selfish interests—shall be found. They have left all these in the world from whose pollution they have now escaped. The interests of each are the interests of all. The only rivalry there known will be who shall love the Saviour most, and adore and serve him best. And so absorbing will be that love that each will rejoice to find himself excelled by all the rest. Love and humility will reign perfect there.

To attain the ends of such a society of intelligent beings there must be methods of intercommunication. Yet how they will convey their thoughts and feelings to each other, and hold long converse, as probably they will—saints with angels respecting their past history,—and the redeemed with each other respecting the dealings of grace with their souls; the way by which their Saviour led them from Egypt into the wilderness, and thence to that promised land; how they shall give expression to the many new ideas which will crowd their minds as they shall see the wonders of God's character and providence, and the Redeemer's person and grace, more and more fully developed; in a word, what shall be the language of heaven; in what dialect they shall exclaim, "He hath done

all things well," we are not told. But it shall be a perfect vehicle for such ideas and emotions as shall be appropriate there.

A more interesting inquiry, however, resulting from the thought of the saints being joined into one society, at least one more interesting to our feelings, and perhaps more conducive to practical benefit, is, whether friends shall there know one another and recall the events of their earthly lives. I think the Scriptures afford us some clear intimations that they will. It has been noticed, in proof of this point, that they represent, for example, that persons unknown in this world shall immediately be recognized there. Thus it is said that "many shall sit down in the kingdom of God with Abraham and Isaac and Jacob:" to fulfil the intention of which promise, it seems to follow that they shall know those patriarchs. Lazarus, Abraham, and the rich man, are exhibited in the parable as known to each other: Moses and Elias were known to the disciples on the Mount of Transfiguration: all which certainly implies that there shall be a recognition of the persons of eminent saints But the same idea is given of those who knew and were interested in each other here; as, for example, between the pastor and his flock: "What is our hope and joy and crown of rejoicing," saith Paul; "are not even ye in the presence of our Lord Jesus Christ at his coming?

Ye are" (speaking as if the scene were then present) "ye are" (at that day) "our glory and our joy." Such recognition there then will be. And if of such relations, why not of those more intimate and endearing unions, where the ties of nature have been sanctified and rendered doubly tender and strong by grace? It may, in some respects, enhance the joy to find our most beloved relatives there; together to rehearse the doings of Providence and grace with them and us through time. Husband and wife, parents and children, and friends, may talk over scenes of past spiritual delight which alone can interest them there. They will give free indulgence to those social affections which God implanted in their nature: and which will not be extinguished by the change of death, but purified, quickened, and enlarged, and carried forward to heaven to enhance its bliss. Nor need we fear that, on the other hand, the same powers of recollection will make them miserable to miss from those ranks of the saved, and those scenes of glory, some whom here they fondly loved. There will be so much that will be new and more blissful to occupy the mind, that, in the comparison, these lingering affections o earth will, after all, not greatly move us. I do not suppose that those of a joyous character, recalled and excited by the presence of their earthly objects, will form any very large element of the heavenly happiness. There will be too much glory

in the immediate vision of God and the Lamb; too much interest in those sublime subjects of contemplation there first opened to view; too much ecstatic delight in the service before the throne, to permit it. And if the mind recurs to those who are absent from that bliss, it must be with the submissive, loyal feeling, "Thou art righteous, oh, Lord God." All grief and rebellion will be swallowed up in the certainty of God's rightful sovereignty and perfect rectitude. Nor could the holy soul be guilty of such dishonor to the Saviour, as to mar heaven's joy by murmuring at his dealings with those who refused his grace. All such rebellious feelings will be forever banished, forgotten, and lost in love, and submission, and adoration.

IV.—I PASS TO OBSERVE THAT, AT THE RESURRECTION, ALL THE DEPARTED "SHALL BE WITH THE LORD." They shall not only meet their friends, and quick and dead be clothed upon with immortality, but, what will add lustre to the glory and intensity to the joy is, that eternity shall be spent in the presence and company of the Saviour. Separation from Christ would be grievous. No place in the universe could be counted as heaven by a believer; no affluence of outward comforts which the hand of God could bestow could make him happy, if Christ were absent. To be with the LORD would itself suffice, in Paul's estimation, to make a heaven

and a happy eternity. It is worthy of special notice, what peculiar affection the New Testament writers cherished and expressed toward the Redeemer. It was not merely for his condescension and grace that they were thankful; but his very person they loved with undying tenderness. Thus, elsewhere, Paul even declares, "I have a desire to depart and to be with Christ which is far better." Again, he was "willing rather to be absent from the body and present with the Lord." Now this, in Paul's case, was not the natural longing of the bereaved heart after a lost friend: for Paul had never seen the Saviour, or at least had never enjoyed a personal friendship with him during his abode on earth. It was therefore the result of *faith*, which has the adorable person of Christ as much as the blessings of his redemption for its object. It opens to the soul such a glory in the wonderfully constituted nature and perfect character of the Mediator, and produces such a sense of infinite obligation to him for what he has done in our behalf, as kindles a feeling of personal affection. In this way Jesus Christ became to Paul the direct object of personal attachment. He was more precious to his soul than all other beings or objects in the universe besides. Christ and him crucified was the central doctrine of his system. It was not so properly Theology as Christianity. Love to Christ was also the central affection of his

soul. And heaven exerted an attractive influence over him, not because an abstract God of infinite perfection and glory reigned there, but because there he should be embosomed with his Saviour, Jesus Christ.

The same is true of all the other New Testament writers. And it has been likewise the avowed sentiment in life, and the sustaining power in death, of men in all ages who have been eminent as Christians. Their religious affections and exercises, the expressions of their belief and hope, have always taken precisely this direction—the best possible proof that this is the right direction. You never hear an apprehension uttered by such persons lest possibly they may be paying too much honor to their Saviour. They never think they dishonor God the Creator by committing their departing spirit, like Stephen, to Christ's hands. They never dream that it is desecration to speak of heaven, and to long after it chiefly as the place "whither Jesus the forerunner has for us entered." No! no! to them "Christ is all and in all." And justly, therefore, may we repudiate any scheme of professed Christianity that denies him this pre-eminence, this ubiquity; that will not join in that choral doxology of "all creatures in heaven and on earth and under the earth," "unto Him that sits upon the throne, even unto the Lamb forever." It is not the scheme of Apostles. A creed without a Mediator is not for

Adam's ruined race. A heaven without an atoning Saviour is at once despoiled of all its glory; its holy light; its songs of redeemed sinners, and its Sabbatism of rest to earth's weary sojourners.

Nor is this strange. We all know the power of an absorbing affection. How the heart, by some mysterious affinity, selects from the whole earth its one object, to which its affections and its happiness are henceforth indissolubly bound. Absence is misery. But in its companionship pain is soothed, poverty smiles, and any sacrifice is cheerfully endured for its advantage and to express our love. Other objects are not despised, but this is supreme. This natural sentiment, refined by grace, betroths the soul to Christ, and bids it expend on Him its purest and brightest affections as upon an object the most worthy of its devotions.

But Paul found increased satisfaction in the thought that glorified saints should be "*forever*" with the Lord. Eternity was to be spent in communion with Him. There would be no change of condition, and no bound nor end of the bliss. There would be no more walking by faith and not by sight. No more seeing through a glass darkly, but face to face. No more alternations of light and shadow, as on earth. No more hiding His face; no more depression of spirit; nor barrenness in ordinances, nor languor in prayer, nor doubts of His love, nor fears for our safety. These former things

shall have passed away. And now, "thy sun shall no more go down, neither shall thy moon withdraw itself. For the Lord God shall be thine everlasting light, and the days of thy mourning shall be ended." Every foe shall be foiled, the last enemy destroyed, and he will convey them to his rest forever. The ransomed spirit shall then have come to the New-Jerusalem, to God, the Judge of all, to Jesus, the Mediator of the new covenant, to an innumerable company of angels, and to the spirits of just men made perfect. In such society eternity shall revolve its ages. Yet there will be no wearisome reiteration and no satiety—their active powers will be fully occupied. There will be memory of the past — perception of the things around them—mental scrutiny into the mystery of God, and of Christ, and the Holy Spirit, and providence, and redemption; reasoning upon the vast problems which have confounded all intellects, with the feeling that those finite barriers which have baffled their efforts are broken down, and now they may advance over the boundless field in endless progression. Imagination, too, will be incessantly active to prefigure the unknown and the yet future, and to stimulate their immortal faculties to fresh inquiries. And as the early disciples came to tell the Lord their difficulties, and to take counsel at his lips, so will they who are ever in his presence, freely ask to be enlightened in all mysteries and

all knowledge. And every new discovery will give a new impulse to their emotional nature, and deepen the fervor of their praise. The themes that will occupy them are inexhaustible; adapted to give them employment through their unwasting being.

Application.

1. We are reminded, by this subject, of the things that shall be hereafter. What a scene is to signalize the close of man's days upon the earth! Yet, truly, it is a fitting sequel to such a wonderful history. We turn to the Bible, and learn that at the simple word of the Lord the heavens were spread abroad, and the earth fashioned and sent on its way through space. And, again, about six thousand years ago, God made man upon it; and he sinned and was driven forth from Eden, and his descendants were scattered over the face of the globe, and have been formed into many nations; and wars and famines, and pestilences, and natural disease and decay, have given them a weary life, and the remorseless grave has swallowed the race from generation to generation. At its mouth survivors have called in tones of anguish, "if a man die shall he live again"; but no response has come to their ear. The gospel alone solves the problem. It says God sent His Son to redeem from the power of the grave. He died to atone. And when the ends of Providence, in regard to the race here are answered, the same

Son of Man shall come again, and at His sign in the heavens death shall resign its prey, and a mighty retinue of Adam's children that no man can number shall return with Him to His native heaven, to be forever with the Lord.

But, "when shall these things be?" There have been those who have argued from some passages of our Lord's language, that he intended to teach the end of the world near at hand in His day. Yet He forewarned His disciples, even then, of events to occur among the nations that must occupy many ages, a long tract of time. So, many have supposed that, because in the text Paul says, "*we* who are alive and remain," he intended to teach that before that generation should have passed away the end of the world would have come. He means, however, only to say in general, the Christians, *i. e*, those of the brotherhood who should be alive. This is perfectly clear from the second epistle to the Thessalonians, in which he corrects this very notion which some of them seem to have inferred from his language. "That day shall not come," he tells them, until after certain events he there explicitly predicts. They were, the taking out of the way him who then let: *i. e.*, the destruction of the Roman empire; and a falling away, or great apostacy, among Christians; and the revelation, dominion, and final overthrow of the

Man of Sin, *i. e.*, Papal Rome;—all which would come in their times, and have their course, and consume many centuries. With equal clearness we are told, in other passages, of other events, which, at the termination of the great apostacy (now even at the door), are to have their place and time in the scheme of Providence before the end of the world shall come. The millennium, the thousand years of the Church's triumph, whether they be literal years, or, much more probably, years of years, is to bless the earth with pristine loveliness and peace. And beyond those ages Satan is to be loosed for a short period; evil will again make head; and it is by no means improbable that at the moment when, in that final conflict, the enemies of the Church are pressing it sore, and the victory is doubtful, the sign of the Son of Man shall be seen in the heavens to rejoice His saints, and give an utter and eternal overthrow to their and His enemies. But age after age shall yet roll on their courses, and the days of man upon the earth be continued to fill out and perfect in history what the spirit of prophecy has drawn in outline. Nor can a single circumstance be misplaced or omitted, or hurried in the enactment. God never is in haste. He moves majestically through the scheme His infinite mind projected in eternity, and all its parts shall be exhibited, each in its place. "One day is with the Lord as

a thousand years, and a thousand years as one day." But when the end shall come every soul of all the myriads of men shall reappear. By some process which now we cannot comprehend, there shall be a rehearsing, or public and recognizable manifestation of the life and character of each, and an award according to the strictest justice. Each will justify the decision for himself, for the book of conscience shall be opened, and as with electric flash, all the deeds done in the body, with their moral desert, will instantly appear, so that every subject of this revelation will adore the equity of the procedure, saying, "Righteous art thou, oh, Lord, when thou judgest." To all around the sentence will be known, perhaps by some bodily mark, and by the separation, when the ascending saints shall leave the wicked on earth; and "these shall go away into everlasting punishment, but the righteous into life eternal."

Finally.—What ineffable consolation does this subject offer in trials and bereavements. For this purpose the text was written. God's wisdom and goodness in the permission of moral evil, in the pains and disappointments and bereavements and woes of our earthly lot, are wonderfully relieved by the doctrine of a judgment to come, and the recompense of heaven to suffering souls who believe in Jesus. From the same truth the course

of each day's providence receives a cheering light. And in every instance of bereavement, when a Christian dies, the balm of hope, nay, of his assured and unending blessedness, is poured into the wounded bosom. Indeed, so remarkable are these revelations that a Christian is taught to believe that "to die is gain:" to say often he would "rather depart to be with Christ." It is a transition from a land of illusions and shadows to perfect light: from doubts and fears and cares to tranquillity: from much infirmity and sin to purity and confirmed happiness. When mourners linger round the coffin to take their last look at the dead, or drop the bitter tear into the grave that conceals those they loved so well, oh, how sweetly comforting does this mild expostulation fall upon the ear. "But I would not have you to be ignorant, brethren, concerning them that are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also who sleep in Jesus will God bring with him." It means that the spirit is now with its Lord, and that even the body they love will be the care of his wakeful affection, for it is His; He purchased it with His blood, and loves it better than they can. It is to be a trophy of His mediatorial power, and He will bring it forth fashioned like to his glorious body. It shall survive the decay of nature and be happy when those

heavens and this earth shall be no more. "Wherefore comfort one another with these words."

The subject very suitably introduces our memorial of that beloved friend and pastor whose mortal remains we have just laid in their earthly resting-place. Over the dust consigned to its kindred dust we have pronounced our long farewell with words of Christian hope, "I am the resurrection and the life." And now, ere we leave him there, we would, as it were, sculpture his tomb-stone with affection's record of his life and character.

The Rev. William Craig Brownlee, the fourth son of the Laird of Torfoot, Scotland, was born in the year 1783 at Torfoot, the family homestead for many generations, dating back to the reign of Queen Anne. At the time of his decease he was, therefore, seventy-seven years of age. The race was of the Covenanter faith. Upon his mother's side he was also well connected. She was Margaret Craig, of pure Scotch descent, a woman, as it appears, of strong mind and sound heart, of whom her son used to speak in terms of profound reverence, as a devoted Christian and an exemplary mother. No doubt, then, Dr. Brownlee was another instance to be added to the list of men whose characters have been very much formed, and who were made what they became, by the force of maternal training and example. From such a stock on both sides it is not surprising that Dr. Brownlee should

have possessed the strong traits of character he manifested through life. And to the same cause is probably to be attributed, in a great degree, that peculiar energy with which he maintained the rights of Presbytery; the Calvinistic scheme of doctrine with which his opening mind was saturated, and the uncompromising hostility he displayed towards errors in opposition to that scheme of truth, and especially to the Papal apostacy. For the covenanters, we know, were a sturdy race of religionists; conscientious, unyielding, feeling each, that he was set for the defence of the gospel. And Dr. Brownlee was well read in their polemical theology.

Care seems to have been expended upon his youthful training, which laid the foundation of his future scholarship. At a proper age he passed into the University of Glasgow, from which, in due course, he received his Master's degree; and subsequently, also, as a mark of their appreciation of his volume on Quakerism, the Honorary Degree of Doctor in Divinity. In regard to his early religious exercises, I have no information. But from the fact that the Lairds of Torfoot for generations were Covenanters, and shed their blood, as is known, in that cause, there can be no doubt that his youth was nurtured in piety. Upon his graduation he made choice of the gospel ministry as the sphere in which he would serve God in his generation, and

his theological studies were conducted by the Rev. Dr. Bruce. In 1808, he was licensed to preach the gospel by the Presbytery of Sterling, shortly after which he removed to this country, being then twenty-five years of age. His first settlement was in the Associate Church of Mount Pleasant, Pennsylvania. Thence, in 1813, he was called to the Associate Scotch church in Philadelphia. In 1816, he removed to New-Brunswick to take charge of the Academy connected with Queen's, now Rutgers, College. In 1819, he again assumed the pastoral work in Baskingridge, New-Jersey, in connection with the charge of a Classical Academy. In 1825, he returned to New-Brunswick as Professor of Languages in Rutgers College, and, in 1826, was elected a pastor of this church to supply the vacancy caused by the removal of the Rev. Dr. Milledollar to the presidency of that College. Here for nearly seventeen years he pursued his ministry with great assiduity and acceptance, until September 23, 1843, when, in the full vigor of his powers and usefulness, he was stricken down by paralysis. His speech and his physical functions were never fully recovered, although he still retained a good degree of mental activity.

At first, and for some time, it was observed that when the Sabbath came, his spirit seemed somewhat depressed. He loved the Sabbath work, and, no doubt, felt the privation. But those six-

teen years of sore infirmity he bore with exemplary, Christian patience; and now, in a good old age, surrounded by his children and many friends, he has, at length, been called to his rest, and devout men have carried him to his burial. His last illness was short and sharp, yet he seemed not to fear in the valley of the shadow of death. Passages of Scripture, repeated at his request, seemed greatly to comfort him. The pressure of the hand and smiles showed his recognition and peace within, as the Saviour's name was pronounced in his ear. And the lines of a favorite hymn—

> "Where Jesus dwells my soul would be,
> And faints my much loved Lord to see,"

he desired to have repeated, showing the greatest pleasure in them. Thus has he passed away, nor could we wish him back. We doubt not his preparation for the change, and surely for him "to die is gain."

Dr. B. possessed a fine natural disposition. Amiable to a remarkable degree, generous, unselfish, unsuspicious, he might be imposed upon by the cunning, but he was fitted, by native kindness, to be a true and trusty friend. His endowments of mind had been cultivated with unremitting industry. In the Greek and Roman classics, and in belles-lettres, his acquirements were accurate and elegant; in general literature and history very extensive; and in theology he added

to the careful study of the original Scriptures and of standard authors much independent thought: so that he was no novice but might fairly have been called a learned man. In his profession particularly, he was well qualified, both to expound and maintain the system of divine truth, as set forth in our reformed confessions, and also to refute or convince the gainsayer by appropriate arguments from reason and Scripture.

For several years preceding his illness, Dr. B. had given his thoughts very much to the Papal controversy. His conviction of the destructive influence of that religion, and of its antagonism to our civil institutions as a policy, were so controlling, that in frequent ministrations to his own people, and by lectures, he exerted his best powers to direct the popular attention to the falsehoods and the evils of the system. He was among the first in this country who gave it special prominence; nor were his labors without effect in awakening attention to that subject.

As a *Preacher*, Dr. B. was graceful, deliberate, yet engaging in manner; always perspicuous, often argumentative, and sometimes beautifully imaginative and finished in style; scriptural, doctrinal, and thoughtful, in matter. He excelled in the statement of doctrines, and in expounding the sacred text. So that, notwithstanding the method of extemporaneous speaking, which he generally

followed, he brought forth from his richly-furnished mind, things new and old, and was an interesting, able, and instructive minister.

He was well read in polemical theology and was more of a *controvertist* than many of his brethren, and, much better. In the Trinitarian, the Universalist, as well as the Catholic controversies, he delivered full courses to his people, and in this capacity he was laborious in preparation; ardent and even unsparing; bearing down upon falsehood and heresy with a sort of holy violence, yet, in obedience to the dictates of his generous heart, he seemed free from bitterness and malignity towards the persons of his opponents, and could still meet them on kindly terms.

Dr. Brownlee was also known as an author of tracts and volumes, both literary and theological, of acknowledged merit. His active mind even ventured into the field of fictitious writing, where, too, his taste and his fancy received the meed of high praise. His volumes on Quakerism; the Lights and Shadows of Christian Life; the Young Communicant's Text Book; several premium tracts; The Reformed Dutch Church Magazine, which he edited through four volumes; and his essays on Didactic and Controversial Theology, remain to his friends and the public as honorable memorials of the mind from which they emanated.

Dr. B. was once married—the partner of his

youth being spared to him until age and infirmities brought them together towards the close of their pilgrimage. They were the parents of nine children, who survived them. Mrs. B. deceased in September, 1849.

Such, brethren, was the friend and pastor we have lost. Attractive as a man; possessed of fine powers of mind; a scribe well instructed; a preacher of no common merit; and, to crown the whole, a believer sincere, devout; walking before the flock over which the Holy Ghost had made him an overseer in faith, in humility, in love; carefully breaking unto them the bread of life, and feeding them with knowledge and understanding. His ministrations will be cherished by many with grateful recollections. Though his voice has been long silent, his frequent presence in the sanctuary was impressive and affecting. Being dead, he yet speaketh. To his family he seems to say: Mourn not for me, for the days of my trials are over. The fettered tongue is now unloosed to sing redeeming love, and the palsied frame, after its rest in the grave, will come forth made like to Christ's glorious body. Be it your care to love the same Saviour, to follow in the faith which was my support, that when the trump shall sound we may meet never again to part—to go with all the saints "to be forever with the Lord."—To this church there comes another voice from the tomb: "Remember them

who have had the rule over you, who have spoken unto you the words of life, whose faith follow considering the end of their conversation. Jesus Christ the same yesterday, to-day, and forever." Milledollar, Broadhead, Knox, Brownlee—you have had their message, and within a short period they are gone to give to the Master their solemn account. They labored long and faithfully here. Many of you heard them all. From their sealed lips the voice of instruction and entreaty has often fallen on your ears. What fruits have followed? what record, my beloved hearers, is made up for the judgment? which shall their gospel be to you, "a Saviour of life unto life, or of death unto death?"

On us, my dear colleagues, who survive in this ministry, the monition is solemnly enforced; "feed the flock of Christ which He hath purchased with His own blood." Oh, may we give heed to it and redouble our diligence for our own sake, for the honor of the Saviour, and the good of souls. The shadows of our day are lengthening, and soon the sun will roll down the sky, and the night will come in which we can no longer work. May he who holds the stars in his right hand, give us grace to shine in purity of doctrine and consistency of life, that many may be turned to the Lord. "And when the Chief Shepherd shall appear we shall receive a crown of righteousness that fadeth not away."—Amen.

NOTICE

OF THE

DEATH AND FUNERAL SERVICES,

TAKEN FROM

THE CHRISTIAN INTELLIGENCER,

AND

EXTRACTS FROM PAPERS.

THE LATE WILLIAM C. BROWNLEE, D. D.

The march of death is uninterrupted. No age impedes, nor condition arrests his inevitable advance. He lays low his victims when the green earth is laughing to the eye of spring, when summer lustres shine from every leaf, when autumn embrowns the fields, and when winter howls his dirges through the stricken forests. Death is ubiquitous, and the grave yawns a perpetual welcome to man. "Earth to earth, and dust to dust," is the solemn refrain which closes the song of mirth, interrupts every plan, and emphasizes every monody of hope. The "weaver's shuttle," and the passing "vapor," are the divinely chosen emblems to signify the duration of human existence here, and the swift coming of that dark messenger whose summons none can escape.

Not always, however, with equal effect, does death do his work. Sometimes, in prostrating one, a multitude is stricken with grief. The gloomy shadow of the grave involves in its sombre hues the many who mourn in sacred sadness over the removal of those whom Providence has connected with their kind, by the highest and the holiest ties. Thus, when a minister of the gospel dies, his coffin holds, and his shroud enwraps, the memories and feelings which a beloved teacher in the Lord will always awaken. We have seldom, if ever, witnessed a more impressive illustration of this truth than has just been shown in the decease and burial of the

REV. WILLIAM CRAIG BROWNLEE, D. D.

Sixteen years ago last autumn, while at Newburgh, under engagement to deliver a lecture, and while in apparent fullness of health, Dr. Brownlee was stricken with paralysis. We

remember well the effect which the intelligence of this event produced upon the public mind. Not only were many prayers offered for his recovery, should God please, but the expectation was strong, that the natural vigor of his constitution would successfully medicate and overcome his disorder. It was the will of the Almighty Providence that the strong man should remain dependent as a child, and that the big heart which had glowed with fervid eloquence, while multitudes listened with sympathetic ardor to its loving counsels or brave reproofs, should be shut up to the endearments of home, and to the sweet luxuries of private friendship.

From the day when the swift malady upheaved the foundations of that brain-battery, which had worked so actively and well, in obedience to the will of its possessor, Dr. Brownlee never again appeared before an audience. His ministerial work was done. To the great public he was then dead; and, in the solitude of the populous city, he lived to be cherished by the few, and to be remembered by the many, as the man of might, whose sun had been suddenly eclipsed.

In the lapse of seventeen years, so many changes have occurred, especially in the composition of the community, that the announcement of Dr. Brownlee's death has occasioned among some a desire for a biographical sketch—to satisfy awakened curiosity concerning the character and the achievements of the man, rather than for the customary mortuary notice which affection craves. For this class of our readers we are happily able to supply the information sought—and this we do in the language of the late Dr. Knox, who penned the following sketch a few years ago :—

"The Rev. William C. Brownlee, D. D., who has long sustained a distinguished rank among American divines as a man of talent, varied and extensive erudition, and indefatigable industry and activity, is of Scottish descent. He was born, in 1783, in Scotland, at Torfoot, Lanarkshire, the family homestead for many generations. He was the fourth son of the Laird of Torfoot. His early education was received under the most favorable auspices, in his native land. Having taken his degree of A. M. with honor in the University of Glasgow, he pursued his

studies for the ministry under the direction of Rev. Dr. Brace. In 1808, soon after his licensure by the Presbytery of Sterling, he removed to the United States, the scene of his subsequent labors, success, and usefulness. His first settlement was in the Associated Church of Mount Pleasant, Pa. Thence he was called to the Associated Scotch Church, Philadelphia, in 1813. In 1816, he removed to New-Brunswick, N. J., to take charge of the Academy of Queen's College.

"In 1819, he became the pastor of the Presbyterian Church in Baskingridge, N. J., where he also conducted, with eminent success and popularity, an institution of learning, in which many youth were trained who have since adorned the various liberal professions—and several have attained eminent positions in political life. From Baskingridge, 1825, he was appointed Professor of Languages in Rutgers College; and in 1826 he removed to the city of New-York, to supply the place made vacant by the transfer of the Rev. Dr. Milledollar to the Presidency of Rutgers College, as one of the pastors of the Collegiate Dutch Church.

"In this sphere he continued to labor with untiring diligence, and great acceptance and usefulness, until September 23, 1843, when, in the fullness and ripeness of his powers, and the zenith of his fame, he was stricken by paralysis. From this stroke he has never recovered the power of public effort, but still survives, in a tolerable degree of comfort, dwelling in the bosom of those he so faithfully served, cherished by their sympathy, affection, and kindness. In patient, persevering, and exhausting labors, Dr. Brownlee was unsurpassed. Possessing uncommon stamina of bodily constitution, and a mind of corresponding vigor, his physical and intellectual energies were taxed to their utmost power. In addition to the services already intimated, he found time for the copious and effective use of his pen, his writings traversing the various fields of didactic and controversial theology, and extending to departments of lighter literature, not excluding works of imagination—a faculty he possessed in a remarkably brilliant degree. For many years he successively and ably edited various reli-

gious periodicals, and particularly the *Reformed Dutch Church Magazine*, which extended to four volumes. At different periods, he gave the public his volume on Quakerism, Letters on The Roman Catholic Controversy, Lights and Shadows of Christian Life, Young Communicant's Text-Book, and many other volumes. He also was the author of several premium tracts, and various other writings of smaller compass.

"In attempting even the slightest sketch of the characteristic qualities of one still living, the writer feels embarrassed by considerations of delicacy. Fairness, however, demands from one who has known him long and well, to testify to the liberal gifts with which his mind was originally endowed, and the sedulous culture by which these gifts were improved, and turned to the best account. Stored with knowledge, familiar with almost every department of learning, he possessed a ready facility in bringing his enlarged resources to bear on matters of practical utility with great effect; a pioneer in the Catholic controversy, he was mainly instrumental in rousing the attention of the community to a system then regarded by him, and now regarded by very many, as fraught with danger to our cherished liberties. In this cause his zeal was ardent, his courage indomitable, his efforts unmeasured, and his ability and eloquence admitted by all. His sermons and lectures were, from year to year, listened to by eager crowds. Dr. Brownlee usually preached without being trammelled by the use of notes, either extemporaneously, or having written and committed his discourses to memory. The general character of his preaching was argumentative, but enlivened and illustrated by flashes of fancy, brilliant and beautiful. His views of Christian doctrine were thoroughly of the Calvinistic school.

"Dr. Brownlee is a man of most amiable temperament, kind and conciliating in all the social relations of life—a fact which those acquainted with him only by his controversial writings, might be disposed to infer. His manners, the true index of the spirit that reigns within, are dignified, courteous, and genial. We have often pondered on the mystery of Providence, which, for so long a period of years, has laid aside one

so eminently fitted for usefulness, from all public service—and it remains a mystery still. 'Even so, Father, for so it hath seemed good in thy sight.' 'His judgments are a great deep, and his ways past finding out.'"

THE FUNERAL

was observed on Tuesday afternoon, in the Reformed Dutch Church on Lafayette place. Relatives of the deceased, his colleagues in the pastorate, the Consistory of the Collegiate Church, and many clergymen of various denominations, attended first at his late residence, where a fervid, and impressive, and deeply sympathetic prayer was offered by the Rev. Benjamin C. Taylor, of Bergen, N. J.; after which a procession was formed, which moved, with reverent step and slow, to the sanctuary.

The pall was borne by the following eminent and mostly aged clergymen:

Dr. Spring,	Dr. Bangs,
Dr. Ferris,	Dr. Rogers,
Dr. Matthews,	Dr. Somers,
Dr. Hardenburgh,	Dr. Krebs,

Followed by the physician of the family,

Gurdon Buck, M. D.

The church was draped in black, and filled with such an assemblage of venerable men and women as is rarely seen. There were many men distinguished in professional life, and in every walk of Christian usefulness, who had been the friends and associates of the deceased in his prime. Their whitened locks showed how closely they might look upon the spectacle of the occasion, and feel that the time of their departure approached.

The religious services were rendered by Dr. Adams, who offered prayer, and gave out the 731st Hymn:

"How blessed the righteous when he dies,"

by Rev. Dr. McLeod, who read the 90th Psalm, a part of the 15th chapter of 1st Corinthians, and selected portions from the Revelations by St. John. The venerable Dr. McCartee then delivered a warm and earnest address. He was followed by the Rev. Dr. Hutton.

[*The addresses as published in the Intelligencer were in substance as hereinbefore inserted.*]

The Rev. Dr. Phillips offered prayer, after which the 717th Hymn was sung, and the Benediction pronounced. The congregation then took a farewell look of the deceased, after which his remains were interred in the cemetery in Second street, New-York.

From the N. Y. Observer.

REV. WM. C. BROWNLEE, D. D.

This great and good man, whose decease has recently taken place, has been dead to the public for now nearly seventeen years. At the noon of his life and of his influence, he was smitten with paralysis, from the enfeebling influence of which he never recovered. He went out, the strong man armed, to perform a public duty at Newburgh, on the banks of the Hudson; he was brought home weak as a child. With that stroke, as sudden and unexpected as a flash of lightning in a clear sky, closed his public life! Never afterwards was his voice heard in the sanctuary of God, or in the assemblages of men! Cherished and soothed by his family and friends in private, he was dead to the public.

The first time I ever saw Dr. Brownlee was in Broadway, New-York, now thirty-two years ago. But a short time previous, he had been transferred from New-Brunswick to the Middle Dutch Church; and his name was in the mouth of all my acquaintances. The first sight of him impressed me. His peculiarly adjusted hair; his penetrating eye, peering at everything through a pair of heavy gold spectacles; his open, fresh, massive countenance; his short neck, if neck it could be called, bound round with a cravat of many folds; his short, compact, firm frame, made never to bend; his firm step, indicative of a firm purpose; all and each made an impression on me which is distinct at this hour. And although I have not seen him through the long evening twilight of his life, yet, had I the pencil of a Rubens or a West, I could now paint him to the life, as he impressed me the first time I saw him. Ordinary men make no such impressions. No one that ever saw the Duke of Wellington could forget him. You could single out

Antonelli from all the stupid, dozy, old cardinals that say mass in the Sistine; his restless, wicked eye; his strongly marked face, tell the whole story; all his features tell of a soul within fit for stratagem and crime, and ready to renew the cruelties of a Torquemada.

After acquaintance with Dr. Brownlee only deepened the impression which the first sight of him made upon me. He was *a man of unusual strength of mind.* His imagination, wit, irony, were noticeable in his conversation, and discourses, and controversies; but they were to his mind what the ripples on its bosom are to the river. His thoughts were strong, and laid hold of great principles. And if he seemed to deal severely, at times, with those who differed from him, it was because he saw the effect of their false principles in their remote consequences. His mind seemed, at a glance, to distinguish the true from the false; and it was a part of his very nature to deal with the false, in morals and theology, with an unsparing hand. He regarded all error as the enemy of all righteousness.

His learning was extensive and accurate. Enjoying all the advantages of education which his own Scotland could afford, he diligently improved them. His connection for so many years with classical institutions here, served to give depth and accuracy to his learning. Besides he was a most diligent student. In patristic learning he had but few equals; and he had fully mastered all the controversions of the Papal and Protestant Churches. With the very shadings of thought which separate truth and error he had a most familiar acquaintance. His library was his home, where he made himself familiar with almost every department of learning.

He was truly independent. He thought for himself; and was made to lead rather than to follow. When he formed his opinions they were never yielded, nor concealed. When he resolved on a certain course, there was no turning back, though bonds and imprisonment awaited him. He had no armor, or covering for his back. In the line of duty, he felt, like the eagle rising from the rock, that beyond and above the storm

there was eternal sunshine. This characteristic was wonderfully displayed in his controversy with the Romish priests,—Power, Levins and Varela,—nearly thirty years ago. At that time many Protestants were lukewarm as to the spread of Popery; and politicians patronised it because of the votes of its adherents; but Dr. Brownlee saw in it a lurking enemy conspiring against religion and all the great interests of humanity, and he resolved to drag it into the light. And this he did with a power, and boldness, that rows, threats, anathemas, and the most ribald abuse, seemed only to strengthen. And when his friends feared his appearance even in his own church, he went to work as calmly to batter down the walls of Romanism—which he regarded as baptised Paganism—as he did to visit the sick, or to preach the simple gospel to sinners! To his mind, the interests of true religion, the existence of our liberties, and the perpetuity of the Republic, were involved in the questions between him and the priests; and he was heedless of danger, and regarded the threats of personal violence as an evidence of his victory over his assailants. Error and fanaticism are very kind until beaten; then they rage like a hungry lion, and will make up in abuse what they lack in argument.

But mingled with his bravery, was *a most kind and gentle heart.* These are traits of character generally united. Napoleon knew no fear,—amid the roar of cannon, and the shock of battle, he was calm as a summer's morning,—but when the battle was over, with the tenderness of woman, he was often seen visiting the dead and the dying. If Dr. Brownlee was a lion in public, he was gentle as a lamb in private. Amiable in his temper—soft in his manners—gentle in his tones of voice and intercourse—conciliating in his conduct—he soon dissipated the awe which his appearance and name inspired; and he proved himself as genial and courteous in private as he was terrific and fearless when combating error in public. Hence the great esteem in which he was held by all that knew him. He died without a personal enemy; and, save the enemies of truth and righteousness, without one enemy.

He was an able minister of the New Testament. Brought

up amid the early religious training for which Scotch Presbyterians are so famous, he devoted himself in the morning of his life to the Lord. The strong, masculine theology of Paul, Calvin, and Knox, which made Scotland what it was, and is, became intertwined with his earliest thoughts and affections. In the pages of the Bible, and in the volumes of the Covenanters and Puritans, he found the principles of all science, and the foundation of all true wisdom. He conned them over and over—early and late,—until their principles became the law of his life. This fact is the key to all that was peculiar in his character; and whatever estimate may be formed of his character, it is certain that, in this way it received its distinctive impress. In all his principles, doctrines, and feelings, he was a Covenanter of the strongest mould; and his earnest and honest soul clung to his principles as the shipwrecked sailor clings to the cliff. His preaching was strongly doctrinal, and argumentative; and, often, exhaustive of the subject. His manner in the pulpit was earnest, and dignified and impressive. He never lowered its dignity by unworthy themes. He fed the people with knowledge and understanding; and crowds attended his ministrations. From a full soul that had a rich experience of its power, he poured forth the truth as it is in Jesus; and although utterly averse to the histrionic and tinsel of the pulpit, he was one of the most popular preachers of his day.

It is one of the mysteries of Providence that we may not comprehend, why a man of such varied gifts—of such power for doing good—should be so suddenly prostrated in the midst of his usefulness; and so long continued, without the power to do the things that he would. But what we know not now we shall know by-and-by. Dr. Brownlee is dead; but he will live, for ages, in his works. His sun has set; but long, long will its rays linger upon the high places of Zion. Truly, a great man has fallen in Israel; and with the hand of tender affection, we lay this chaplet of yew upon his tomb.

KIRWAN.

From The Christian Intelligencer.

THE LATE DR. BROWNLEE.

ALBANY, *Feb.* 24, 1860.

MR. EDITOR:—The news of the death of the Rev. W. C. Brownlee, D. D., senior pastor of the Collegiate Church, took none of us by surprise, who were familiar with his feeble state, and knew that he was struggling with an enemy who always conquers in the end. For more than sixteen years that struggle had been going on, and death has triumphed at last. The accomplished scholar, the fearless champion for God's truth, the bold and earnest preacher, the devoted Christian, the laborious pastor, the kind and faithful friend, has at last rested from his labors, and truly his works do follow him. He has met in the upper sanctuary, the revered and beloved Knox, with whom, as with his surviving colleagues, he so long took sweet counsel together, and whose summons home came in such a different form—"*par nobile fratrum.*" Their "memory is blessed."

The first sermon which I ever remember to have heard was from Dr. Brownlee. I thought of it as I stood by his pale and shrunken form, as he lay in his coffin, and as I followed him to his grave. It was from those blessed words: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." It was in the old Pearl street Church, then under the pastoral care of Rev. Mr. Monteath, the successor of Rev. Dr. Phillips. I was too young to appreciate the sermon, but I distinctly remember the deep impression made upon me by Dr. Brownlee's appearance, and his sonorous voice—the effect of which was assisted by the rich brogue which he had brought with him from his noble native land. I often heard him afterwards, and became acquainted with him personally.

When I was first licensed to preach, and was considering the question of a field of labor, he wrote me a long letter, full of wise counsel and paternal kindness, giving me a brief history of his own ministerial career, and the lessons of a rich experience in different fields. Here and there were flashes of humor quite characteristic of the man, and much judicious advice, given in the kindest spirit. One sentence of the letter was quite significant: "*Do not seek a city charge in your youth, my dear young brother, unless you wish to get to heaven very quick.*" Often has this sentence recurred to my memory since I have borne the burdens, and tried to meet the responsibilities of such a charge. It would be well if our young men, ambitious to become city preachers, would remember these words. Twenty years have added much to the burden which such a charge lays upon its incumbent, and a man needs more strength of every kind to bear it than our young brethren can ordinarily possess. Dr. Brownlee himself, struck down in the fullness of his powers, when "his eye was not dim, nor his natural force abated," is but another illustration of the fearfulness of the pressure which a pastoral charge in a large city makes on one who appreciates its responsibilities, and endeavors faithfully to discharge its multifarious and onerous duties.

In common with many others, I shall ever cherish the memory of Dr. Brownlee with reverence and affection, and trust that I have taken to heart the admonition, which came to me from his closed lips, and the solemn scenes of his funeral, to do more faithfully my appointed work, as a minister of Jesus Christ, while the day lasts, remembering that "the night cometh when no man can work."

Fraternally yours, E. P. R.

From the Sower.

DR. BROWNLEE.

We are called to record, in this number, the decease of this venerable and distinguished servant of the church. Few men in the American church occupied so prominent a position, and exerted so wide an influence as he, at the time he was stricken down by disease, seventeen years ago. He seemed to have an iron constitution, and he taxed it by an amount of duty that was truly astonishing. Besides the claims of the collegiate pulpit, which he fully and ably met, he made time to conduct a paper in the advocacy of Protestantism, to prepare various works for the press, and was ever ready to take active part in the promotion of the cause of temperance. To him belongs largely the credit of awakening the American church to the errors and encroachments of Romanism. He seemed to be most happy in the pulpit—almost to live there, for rare indeed was it for him to be a hearer. He held himself always ready to help a brother minister, when his engagements in his proper place allowed, and in this generous service he was not restricted by denominational limits. While in his war on the Roman system, his were tremendous blows; with the misled people he was all tenderness and love. In argument he was strong, and thorough, and sharp; but in his practical services, no man uttered sweeter or more comforting words, and was heard with more delight.

For a long period he has been laid aside from work, schooled in patience. Pleasant has it been to see him, during his infirm state, make his way, on the Sabbath, slowly, and relying on the filial arm, to his place in the elder's seat in Lafayette Place Church, and to note his upturned countenance, and his unwearying and evidently intelligent interest in the word preached; pleasant it is now, to think of him in the upper sanctuary, enjoying the full glory of the Master he served.

WRITINGS.

The following works by the Rev. Dr. Brownlee, were published during the period of his active labors in the ministry:

Brownlee on Quakerism. 1 vol., 8vo.
The Roman Catholic Controversy. 1 vol., 8vo.
Lights and Shadows of Christian Life. 1 vol., 8vo.
Christian Youth's Book. 12mo.
The Whigs of Scotland (a Romance). 2 vols., 12mo.
Christian Father at Home. 12mo.
On the Deity of Christ. 24to.
Brownlee on Baptism. 24to.
Popery an Enemy to Civil and Religious Liberty. 24to.
The Roman Catholic Religion Viewed in the Light of History and Prophecy. 12mo.
St. Patrick; or, the Ancient Religion of the Irish.

He was also the author of several pamphlets and premium tracts, and edited the Dutch Church Magazine through four consecutive volumes.

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